

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, MARCH 5, 1914

NEW SERIES, VOL. XVI, NO. 10

KINGDOM BRIEFS

C. E. Bass, of Waynesboro, has been called to Picayune for full time. He has not decided his course.

We lose W. G. Mahaffey to Kentucky. He has resigned at Brooksville to accept the care of the Tabernacle church, Lexington. Our loss is their gain.

A. C. Furr gives up his work as a student in Mississippi College and goes to Ackerman from which he preaches to churches near by in Chester Association.

Should we pray to angels? Every Baptist instantly says, "God forbid!" Then why should we sing to them the petition, "Tell Mother I'll Be There?" Silence in the church for half a minute.

Pastor J. J. Mayfield, South Side, Meridian, says he is going to the Southern Baptist Convention on our proposition to give \$20.00 for twenty subscribers. In two hours' time he had gotten about half of them.

Dr. F. C. McConnell, of Texas, advocates the consolidation of the boards of the Southern Baptist Convention into one board and locating it in Nashville. Having no longer a separate board for foreign and home missions and Sunday Schools, or education.

Brother E. D. Solomon came up from Hattiesburg last week and secured a pardon for a man who was serving a jail sentence. He is under promise to remain sober and go to church. He is headed now in the right direction, and the preacher has got his hands on him.

The temperance bill that has passed both houses of the Virginia legislature allows the people to vote on the question of prohibition in September. It, however, permits wine to be made and sent out of the State, also beer. This is a case of near-prohibition, if it carries.

News comes from Texas of the death of Mrs. M. J. Nelson, who was well known and loved in Mississippi. Her work in Oxford, in Greenville, in New Orleans and later in Texas revealed a beautiful, noble and devoted spirit. Brother R. A. Cooper writes of her in another part of the paper.

The Watchman-Examiner tells of Reed B. Freeman, of Binghamton, New York, who gave his whole fortune, estimated at \$3,000,000, to the families of the thirty girls who perished in the burning of his factory, and at sixty-five years of age began business again as a clerk in New York City, a poor man.

Of seven hundred liquor licenses in Memphis five hundred were surrendered March first, when the nuisance act of the last Tennessee legislature went into effect. That is a great improvement, but the devil will have to be watched in Memphis yet. The saloons have closed, but a great many "soft drink" stands have been opened! Don't imagine that Satan has gone out of business.

In the State Senate a resolution has been introduced favoring an amendment to the constitution that will allow property to be bequeathed to churches and other benevolent bodies, provided the will is made six months before death.

J. E. Wills is now located at Mt. Olive, preaching there and at Magee. May there be abundant fruit of faith and work.

The obituary of Brother W. P. Chapman, two weeks ago, was signed T. J. Moore, when it should have been T. J. Miley, who is one of his life-long friends.

J. T. McGee was well received at Ethel being well pounded. He will preach at Carson's Ridge and New Hope, having given up his work in Mississippi College.

A note from Pastor T. L. Holcomb tells of a great day in their church, February 22. "Dr. Riley gave us his splendid address on 'The Trial of the Robbers.' We had twenty converts to the one-tenth plan of giving. The people have received us cordially and the outlook is bright for a good year's work.

Last week announcement was made of the offer to pay \$20.00 on your expenses to the Southern Baptist Convention at Nashville. A number of people last year got their ticket to the convention in this way; and there is ample opportunity for them and others this year. Start the ball rolling. Some have begun.

Read Dr. Lowrey's article. It will do great good. He might have said, however, that we have only one secretary. All the others whom he names as employed in our State work are not secretaries, but missionaries. This is true of all of them—Brethren Byrd, Holcomb, Wall, Harrington and Cooper. They were elected as missionaries, and so called by the board.

Pastor Whitfield, of McComb, writes: For a few days I am in Chicago hearing Torrey, Townner, J. M. Gray, C. I. Scholfield and others. My church sends me each year to some Bible Conference. I told them this year to send me to this Prophetic Conference at the Moody Bible School. No "crankiness" about this study of prophecy. No other Mississippi Baptist preachers here that I know of. Not as largely attended as Broughton's Conference, of Atlanta, but the regular attendance of the Moody Bible School is larger than our Louisville Seminary. The course of study simpler.

This issue of the paper begins the third year under the present management. These two years have been abundant in labor, and the hand of the Lord has been upon us for good. Our hearts are full of gratitude for the blessings that have been upon the work, and we hereby express our deep appreciation to all who have helped to make the paper and enlarge its sphere of usefulness. There has never been an issue of The Record that we were satisfied with. We see many ways in which it ought to be made better and are working to that end, sparing nothing. We call on all who love the Lord and who wish to build up His kingdom in Mississippi and throughout the world to help us make it better and make it touch and help more lives.

Mission Calendar.

Mississippi is asked to raise:

For Foreign Missions	\$42,000.00
For Home Missions	31,000.00

We have raised up to March 1st:

For Foreign Missions (previously reported)	4,063.01
Received in January	1,012.62
Received in February	1,666.99

Total receipts to March 1 \$	6,742.62
Yet to be raised	\$35,257.38

We have received for Home Missions:

Previously reported	4,728.74
Received in January	130.16
Received in February	830.02

Total receipts to March 1 \$	5,688.92
Yet to be raised	\$25,312.08

Watch this space as reports will be given weekly. We must raise our apportionments. Let us get busy!

The twelfth of April is the day in which the Sunday Schools make their offerings to home and foreign missions. The Sunday School Board has prepared a good program which may be found in the Convention Teacher for March.

Chancellor Kincannon has offered his resignation as executive head of the University. The reason assigned is insufficient salary. This seems to indicate that there may be a string to it, especially as the legislature is still in session.

The temperance bill has finally passed both houses of the State legislature. The good features of it are putting the ban on liquors in clubs and lockers, and prohibiting liquor advertisements in newspapers which will considerably help up the moral tone of a few dailies in the State whose conscience has been outrun by their covetousness. Also the express companies must furnish the courts with records of their shipments.

CONTRIBUTED ARTICLES

CORRELATION OF MISSIONARY ACTIVITIES.

Jno. Henry Barber, M. A., Th. D.

(Address at Men's Convention, published by request.)

Definition of terms is helpful in many cases to a better understanding of a given subject. The two words calling for emphasis are "correlation" and "activities." The first means interdependence, reciprocity. The second means not agents or organizations, but work done by agents and organizations.

The subject comes, then, to mean the interdependence of missionary fruitions or works. I am not to discuss the correlating of our missionary activities, as if our missionary activities were not now interdependent, but should be made so; but my subject calls attention to certain activities that do not have to be correlated, but that are by their very nature already correlated. This is true because these activities, whatever we may name them, are the expression of one institution, the local church. It is similar to speaking of the several limbs on one tree, or the many members of one human body. Certainly these latter are interdependent. Correlation in their case is a state. The members of the human body may form varied and useful combinations or agreements, and should do so; but all such co-ordinations of members are consequent to the body, not antecedents of or independent of it.

In other words, the unit and foundation in all our missionary activity is the local church. Essentially any local church can perform every missionary activity to be named. It is an entity. And it does well to insist on its individuality. Self-preservation is said to be the first law of nature. But if self-preservation is the first law of nature, co-operation is the second law, and the first law finds its meaning and fruition only as it flows into the second. We are told by Paul to stand fast in the liberty wherewith Christ has made us free, and so we should. But liberty in Christ is not license; liberty in Christ is not negative; liberty in Christ is not merely individual Christian, or local church, self-preservation, but it is individual Christian, or local church, self-preservation issuing in, resulting in co-operation. That is to say liberty in Christ—if it is not to be mere license, mere exercise of "personal rights"—must itself be governed by law, the law of love—service. Even the Son of Man came not to be served, but to serve.

We hear much of open-mindedness; but open-mindedness is only the starting point. It exists only that there may result full-mindedness, and a mind full of the right things. Equally so, self-preservation is the starting point, and must flow into self-activity. And since no one lives unto himself, self-activity, to mean anything, involves activity in co-operation with others.

But one may reasonably ask, what is to be the limit of co-operation? Or should there be a limit? Furthermore, what is to be the kind of co-operation? Certainly there is a limit upon co-operation among the different denominations. But I am not discussing co-operation among different denominations, but co-operation that necessarily grows out of co-ordinate institutions, and by the latter I mean all Baptist churches. All Baptist churches are equally independent and, therefore, co-ordinate. Co-operation among them has no limit, except the limit set by efficiency and expediency. So the answer to the question is that the only limit to our co-operation as Baptists is efficiency, and the kind of co-operation is co-ordinate.

Nevertheless, the local church is basal; it is the fundamental missionary unit, and comes into fullest activity through co-ordinate co-operation with other local churches in the form of associations and conventions and their agents. The latter exist not as restraints upon local churches' independence, but as expressions of local churches' efficiency.

Now from the above come two things that need continuous stressing, and just at present should be especially stressed. First, among all our missionary agencies, from the primal agent, the local church to the secondary agents, the various boards, there should be the closest, the most intelligent and sympathetic relationship. Every church that is seeking to develop efficient team work has to face the problem created by the brother who insists on going to an extreme along one line of missionary endeavor. He may insist on giving almost entirely to State Missions, and thus antagonize a symmetrical development. Or his hobby may be Home Missions or perchance Foreign Missions. The man makes the blunder of failing to see missionary work in its entirety. Occasionally a man will not give through his church, but gives directly to one of the boards. You talk to such brethren, and you will find them as a rule jealous to a fault of anything that attacks the good Baptist doctrine of local church independence and integrity; and yet those brethren in their one-sided practice in missionary giving make a precedent which would, if every Baptist should follow it, absolutely demolish the local church.

Moreover, there is another insidious attack on missionary work as a whole; it is not meant to be of course. Take the man who represents some one of our boards, and let him in his zeal so stress his particular work as to make it appear that other phases of missionary endeavor are but unworthy rivals, and you get a result or condition that is not healthy. I bear him witness that he has zeal but not according to knowledge. Certainly there is no room for unfriendly rivalry or for misguided emphasis at one

point at the expense of efficiency at other points.

Again, there seems to be a growing feeling that our missionary activities are in danger of becoming less efficient because of a tendency in the development of our missionary agencies. If I were called upon to make a candid criticism of our denominational machinery, it would be this, that it is in serious danger of becoming top-heavy. And this is due to the fact that the law of co-ordination is being violated, I am not an iconoclast. I do not even hint that our tendency is unorthodox. The number of boards and secretaries and their relationship is not a question of orthodoxy in the popular use of that term, but is a question of efficiency. The demands upon our general organization are growing at such a rate and becoming so varied, that in trying honestly to meet them, we are in danger of forcing our co-operative machinery to develop what might be called a second growth. To illustrate, the preacher in seeking homiletic niceness and logical correctness is constantly in danger of getting quite away from the vital thought in his text. When he does, he should erase and begin again. We have all seen rose-bushes with large, apparently vigorous branches, but the horticulturist says use the pruning knife if the finest results are to be had. My suggestion is not so much to decrease the number of our agents, as it is to give them a more vital, co-ordinate relationship.

The second thing needing stress just now is the right conception of the local church as a missionary agent. We hear a great deal about spending as much, or more, away from home as at home. Now that sounds good and usually is good; but it helps to subject that idea to rigid analysis. When that is done, we shall often find two things. The first thing is a lack of appreciation of the work done in the church, association or the state as a missionary activity. The second thing we shall find is occasionally a mistaken notion as to just what we are trying to do through our missionary work in foreign lands. Our missionaries to other lands should not be expected to do the amount of missionary work that is to be done in our own country. If the United States is to be evangelized, and kept evangelized, then Christians here must do it. If any given foreign country is to be evangelized, and kept so, then the native Christians trained by foreign missionaries will have to do in the given country what we shall have to keep on doing in ours. I want here to claim vigorously that the activity in any local church is, if it is Christian at all, missionary. The local church is a missionary center, directly for its own community and indirectly for the rest of the world. And there should be less talk about the money that is spent in providing for the preaching of the gospel in a local church as being money selfishly spent on ourselves. If it is selfishly spent, then it is not Christian at all. Of course the budget of any church should be prayerfully made, and whatever is put into that budget should be put there as fundamentally missionary money.

Not a word of the above is meant to be an attempt to set one kind of missions against another; but every word of it is meant to stress two things—the tremendous task before us in associational, state and home missions as ends in themselves and as means to foreign missions; and to give proper rating to the preaching of the gospel in the local church, for the latter is in my judgment the Genesis of all enlistment activity.

There are certainly three kinds of missionary activities—the evangelistic, the publicity, the educational. To be sure, these somewhat overlap, but in practice we keep them more or less separate.

Now, my subject calls especial attention to the fact that evangelism, publicity, and education are interdependent; that every local church in co-operation with every other local church should junction in these three fundamental ways. On evangelism little need be said here. Among the preachers from the pastor to the evangelists in a given state, to the Home Board evangelists, there should be the most sympathetic co-operation. As a broad, constructive force for developing unity in our missionary activity, the Home Board evangelists are especially to be commended.

As to publications as expressions of missionary activity, much could be said. Certainly our denominational papers are a mighty power and are really interdependent; but into the specific question of the religious paper and its ownership, I am not going, for several reasons, inclusively, because I do not have anything to say. But there is a question I wish to raise in this connection. It seems to me that there might be good to come from a closer connection between the two publications of our Home and Foreign Boards. I believe there is need for a more definite, vigorous and comprehensive editorial propaganda than is now the case. The mission tract has its place; the material in the Foreign Mission Journal has its place, and the same is true of the Home Field. But I do not believe there is sufficient provision made for comprehensive, timely, constructive propaganda on missionary lines. As an illustration, we are not capitalizing sufficiently the experience and ability of our ablest missionaries. Of course from time to time they give brief sketches of personal incidents that are delightful, emotionally stirring; but that sort of thing is like a dessert—it should come after a more substantial diet. If we had a missionary journal in which a premium was put upon the best that the minds, wills and hearts of our workers are capable of writing, it would give a mighty impetus to missionary work, by enlisting people who are not now attracted. My suggestion would be to combine the two publications into one journal, under one editor, or possibly two associate editors, publishing the same type of material now published, and enlarging gradually and with discretion by publishing articles of a more fundamental and broadly apologetic nature.

Christian education, as a co-ordinate form of missionary activity, merits full discussion. It cannot be too strongly said that the time is here for displaying the greatest wisdom of which Baptists are capable. And the com-

bined wisdom of our Southern Baptist brotherhood should be brought to bear on the question. To begin with, there should be an educational board, on an economical basis in beginning. There are vital questions that should be thought through. The Southern Baptist Educational Association is a magnificent step in the right direction. Not only theoretical but practical questions are right on us. Run over in your minds the number of Baptist schools that are in danger of being forced to close. Maybe some of them ought to close; many of them in the next few years will close unless a more constructive stand is taken. If our Home Mission Board, after canvassing the situation, goes to the support of strategic points, why in the name of common sense and Christian statesmanship, can we not do the same thing for our educational work? The time is gone when simply the denominational flag has but to be raised and the mere cry of Christian education heralded, to get the desired results. I want to mention three factors that must be considered in dealing with the subject of Christian education: First, there are the several State systems of education, some of them at least with their definite, far-reaching plans for monopolizing the field of education. The second factor coming right now is the Carnegie foundation, with its tremendous resources; and that foundation is absolutely against denominational education. The third factor is the general educational board with its millions. The latter is not against or for Christian colleges as Christian institutions, but selects schools according to its own wisdom. Any college would do well to take money from this board; but schools must show strength before they can hope even to get its help. Would it not be possible for Southern Baptists through their educational board, wisely and cautiously to bring their united resources for education to bear upon one after another of our colleges, and thus make it possible to secure more generous help from the General Education Board?

So here are certainly three factors that are bringing tremendous pressure to bear upon the question of the very existence of Christian education. It is time for Southern Baptists as a body to make Christian education a co-ordinate branch of missionary activity. I am not faintly suggesting the creation of a Southern Baptist college or university. It is not a question of more schools, but of schools at strategic places.

As a phase of the general subject of Christian education, I wish to mention theological education. I am an advocate certainly of seminaries; I am loyal to the core to the Southern Baptist Seminary, so loyal that I want to make a definite suggestion by asking a question. Are we conserving and sufficiently developing our possibilities in ministerial education? Have we the final word in the machinery for theological education? Are there not things that should be considered? Every man that can should take a full seminary course. But think of the number of college men who expect to go into the active ministry and are going, that never get to the seminary—men who cannot always finish college? Is there anything

that can be done, not now being done, in our various colleges for just these men? The answer will be quickly but not necessarily, thoughtfully, made: Why every college has a chair of Bible. But is the work in that chair so arranged as to give the ministerial students some definite, practical training for service in the ministry? Right here two problems arise. First, there is the brother who will say, "Well, the department of Bible in the college is meant for all students, especially laymen." Of course it should include laymen. But it is not practical by the expenditure of some more money, to re-arrange the Bible work so as to give to the ministerial men a more definite training. I do not believe in sacrificing men to a theory, but make the theory cover all the facts.

There is, however, a second problem to meet. Another brother will suggest that my plan would tend to make ministerial students satisfied with what they could get in college and not desire to go to a seminary, thereby undermining the seminary, that suggestion is worthy of serious consideration; and to it I have three answers: First, the spirit in which the teaching in the Bible department is done will have a definite tendency. Be sure to get Bible teachers who have hearty sympathy with thorough seminary education. The second answer to be taken with the first is, that the more a man learns the more he seeks to learn. The third answer, though radical, is perfectly feasible. Let our seminaries take the initiative in developing a system of accredited colleges with Bible departments, so that students who do the required work in these colleges may get credit to a reasonable point when they enter the seminary.

That will do three things: First, it will so stir the various colleges that their students who cannot get to the seminary will nevertheless pursue the highest order of work; and, secondly, it will serve as a stimulus to men to continue their theological education, by shortening the required years necessary to securing a theological degree; and, thirdly, it will so relieve the present necessary stress upon undergraduate work in the Southern Baptist Seminary, that that seminary can more rapidly become what it should become—a magnificent Southern Baptist Theological University, in that way systematizing and standardizing our educational activity.

With clear heads, warm hearts, and steady hands we can hasten, mightily, the coming of the kingdom of our Lord.

Clinton Baptist church, Clinton, Miss.

Deeds speak louder than words, because they cost more; they show what we are—words what we think. The crux of the whole matter is the doing of the will of God. Our preaching is vain if it does not result in leading men and women to obey God. "Go ye into all the world and disciple the nations."

The "I am with you" of our Lord is linked with the "go ye" of the great commission.

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EDITORIAL.

THE SAVIOR OF THE WORLD.

It is an amazing thing how far below the Bible people who have the book have always lived. It is both a testimony to the book and a condemnation of the people. This is true today and has always been true since there began to be a Bible. Not only are men below in their manner of living and their standards of living, but they do not even understand it. The interpretation of it is by slow degrees and long process. Not only do men say they do not understand it, but those who study it and teach it to others are finding constantly that their earlier interpretation were partial and incomplete and in some cases erroneous. Somebody comes along and opens up the Scripture in a way that is surprisingly luminous, and makes the meaning bigger, better and more beautiful than we had ever conceived. We are surprised at our littleness and start in again with the hope that we may yet "grow up into Him who is the head, even Christ."

Perhaps we ought not to be greatly surprised that the Jews who had at the time of Christ's coming the books of the Old Testament for their Bible should have come so far short of a proper estimate of the Coming One, the Messiah. They knew Him to be David's son but they had not realized that He was also the Son of God, although David had said of Him, "The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool," thus making him Lord. They erred also in supposing Him to be a temporal king when He was Lord of men's souls as well.

But the particular mistake we wish here to call attention to is that they thought of Him as only a Jewish Messiah. It remained for a despised and insignificant race to recognize Him as the Savior of the world. It was when He made the trip through Samaria and the woman of Sychar was converted and proclaimed Him as the Messiah that the men from the city came down and said, "We have heard for ourselves, and know that this is indeed the Savior of the world." It was a long time afterward and only by strenuous teaching and miraculous revelation that the Jews came to see this.

Perhaps it was because they saw Him as

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Savior rather than ruler that they got a world wide vision of Him. It is on the common plane of sinners that all men meet. "There is no difference for all have sinned." "The same one is Lord of all and is rich unto all that call upon Him." The virus of sin makes the whole world kin. If ever a man gets the forgiveness of sin through Jesus Christ he is not long in seeing there are others. Opposition to missions or indifference to the salvation of others is due to a little sense or no sense of personal guilt and cleansing. Jesus said the poor woman who anointed His feet loved much because she was conscious of being forgiven much. The man who doesn't believe in sending the gospel to others, to all others has not known its power in his own life. It was when Paul said, "I am persuaded that neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other created thing can separate me from the love of God which is in Christ Jesus our Lord," that he could follow it immediately by saying that he had great grief and unceasing pain in his heart for his brethren that were not saved. To enlarge the interest in missions and gifts to missions we must deepen our own sense of sin and the joy of forgiveness.

WE ARE BARBARIANS.

The press, pulpit and platform have fulminated against mob lawlessness in the State and throughout the country with, we hope, some effect, but now and then there is an outbreak of this demon of darkness that brings the mantle of shame to true patriots, and puts us under the condemnation of God and right thinking men. Mississippi has the unenviable distinction of having more lynchings in 1913 than any other state in the Union. It is true that last year witnessed a great reduction in the number of murders of this kind, but we in Mississippi stand at the head of the list, which means that we stand at the bottom of the scale in this form of lawlessness. To be sure we have more provocation than many others, but such provocation is a test of the high quality of self control and respect for law and cannot be made an excuse for violation of law and for murder.

That crime ought to be punished goes without the necessity of argument. Some crimes ought to be visited with capital punishment. The punishment ought to be speedily administered. But it is no cure for crime or for the delays of the law to take the criminal out of the hands of the law and put him into the hands of a lawless mob. It is a blot upon our civilization, rather a proof of lack of civilization that mob vengeance can be visited upon one who is charged with crime.

Barbarism is a condition in which irresponsible power is exercised in lieu of or in violation of recognized and constituted authority. Barbarians are those who are subject to the will of some one or more over whose actions there is no legal control, but whose action is prompted by passion or caprice. We look with contempt upon the

African hordes who know nothing or but little of law; likewise upon the wild people of central Asia where life and property of the weak are always in the grip of strong and conscienceless overlords. But we are little behind the worst when the punishment of crime is taken out of the hands of those whose business it is to administer the law and turned over to a maddened crowd who proceed to murder the victim of their rage. Many counties in Mississippi have suffered at the hands of such law-breakers and murderers. Recently DeSoto county was the scene of mob violence in which armed men took the prisoner from the sheriff and murdered him. Next Washington county witnessed the effort to burn alive a man who was accused of murder. The press reports are that he was put in an oil-soaked box and the torch applied. From this he escaped but was shot down and then burned. This is unmitigated barbarism that can hardly be surpassed anywhere in the world. We have a long way to travel on the road to civilization. May the Lord raise up men who will be courageous to stand against our friends and brothers and speak out against this effort to correct retail crime by wholesale crime.

A VISIT TO THE HOLY LAND.

To a Christian the chief reason for thinking of Palestine as the Holy Land is that it is where our Lord Jesus Christ lived and labored. Its hills and vales and lakes and rivers alike echo His voice and mirror His face. Many a street or village is a tongue that tells of his deeds. Little wonder that men rose up in armies to visit the places where He lived and pilgrims pour still into the gates of Jerusalem year by year, or into Bethlehem and Nazareth. It has gotten to be with some a business to conduct tours and with others almost a fad to be conducted. Effort is made to bring the cost down within the reach of the multitude who wish to go.

It is not the intention here to advertise any of these, nor on the other hand to minimize the value of such a trip. But it is desired to call attention to a better plan of touring the Holy Land at a cost that is in the reach of anybody who wishes to go. It will bring more benefit than any other plan and will furnish more joy to the traveler now and forever hereafter. Inasmuch as the sacredness of the land is due to the mighty works of God and the personal presence of Jesus, it may be attained without going out of your own neighborhood.

By reading the travels of others? Not a bit of it. They may be good in their places but there is something much better than that. Now ask yourself the question whether you would be in the highest degree edified by going to the well of Sychar and walking around its stone curb, putting your feet on every inch of its soil for two yards in every direction, that you might be able to say that you had certainly stepped in the very track of the Lord Jesus. Would you necessarily be any nearer Him by such a course as this? A better way is to speak

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Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec.

MISSION CORN.

In order to stimulate the country churches in the work of the kingdom it is proposed to furnish the seed corn for any one who will plant and work it and give the crop to missions. The very best corn will be supplied. This seems a little thing and yet if an average of five farmers in each of the eight hundred country churches would plant one-quarter of an acre and the yield were an average of ten bushels and the price were an average of fifty cents, the amount for missions would be \$20,000. Let those who would try the corn proposition write me for particulars.

PASTORAL STEWARDSHIP.

We have yet to find one church that took a collection for missions and did not get anything. It is not that the people will not give, but it is the question of giving them an opportunity. The responsibility here rests with the leaders. There were seven hundred churches in Mississippi last year that gave nothing to one or more of our mission causes, and I dare say that the reason for this was that the causes were not presented and that an opportunity was not given

wise and efficient administration, I am,

"Very sincerely yours,
"W. W. SIMMONS."

Now, surely there are sufficient Baraca classes in the State which have not yet subscribed to make out the rest of \$500 needed according to the above proposition. Many young men shall be cared for in our hospital and it will be a blessing to have these young men treated in the environment that would be created by a bed being arranged for by the Christian young men of the State. The plan is for yearly subscription running through five years. I shall be very glad to hear from teachers or representatives of the Baraca classes on this matter.

Now Read This Letter.

As I read it I am reminded of that saying of Peter, "Silver and gold have I none, but such as I have I give unto Thee." This excellent young woman is manifesting a noble Christian spirit and proving a great help to the hospital. There are many others who could follow her example.

"Star, Miss, Feb. 20, 1914.

"Dear Mr. Simmons:

"Your letter came yesterday. I sent the butter because I had made no subscription to the hospital and wanted to help some. I think now that I can send as much as three or four pounds a week as long as it's cool enough to mail it. I am,

"Yours very truly,

"JESSIE STUCKEY."

We hope next week to give you a state-

ment of the work for February. We hope, also to be able to tell you of some things encouraging as the outcome of the meeting of the trustees to be held Wednesday, March 4th.

MARCH AND APRIL MISSION EGGS.

It is being suggested to the women that they give the eggs that they get on Sundays in March and April to missions. There are nine Sundays in these two months. There were last year seven hundred churches that gave nothing to one or more of the missions. In these churches there are at least an average of fifteen families, and since most of these churches are in the country, these families have at least an average of twenty hens per family. These hens ought to lay one hundred and eight eggs in nine Sundays. Counting fifteen families to the church, this would be one hundred and thirty-four dozen for the seven hundred non-contributing churches in Mississippi. These eggs sold at ten cents per dozen would bring \$9,380 into the mission treasury. How many of our women will enter into this plan!

"WHAT AND WHY?"

The demand for a new edition has been met by a re-issue of the tract by J. G. Bow, D. D., on "What Baptists Believe and Why They Believe It." Dr. Bow has been pastor in Eufala, Ala., and Russellville, Ky., and is now pastor in Louisville. There are 64 pages whose character can be seen from the chapter subjects: The Absolute Authority of the Inspired Scriptures, The Atonement, Salvation, Regeneration, Repentance, Faith, Justification and Sanctification, Perseverance or Preservation, The Church, Members and Officers, Baptism, The Lord's Supper, and Missions. It will be hard to find the subject so fully treated elsewhere in so small a compass. Single copy, 10 cents; or \$6.00 a hundred. The Baptist Record, Jackson, Miss.

The church that has its face fronting toward the light of a divine commission is not in the shadows of inactivity.

Our motto for Mississippi: "Every member of every church giving every cent that he ought every week to every object fostered by our denomination.

THE FIELD GLASS

SUMMARY OF MEN'S CONVENTION.

We, the Baptist men of Mississippi in convention assembled at Jackson, February 10 to 12, 1914, desire to express our thanks to our Heavenly Father for His many blessings on us both material and spiritual and on our work throughout the State. We thank Him especially at this time for the splendid success of this convention and for the great privilege which has been ours of attending it. We earnestly pray that its influence may be far-reaching and that the spirit reflected here and the practical truths and teachings given may be carried by those of us in attendance to each church and association in this State and that it may be a great power for good, not only among our own people but throughout the world.

We call upon our brethren throughout the State that we strive earnestly to get a better appreciation of the task before us, and that we seek and follow the guidance of the Holy Spirit in the performance of this task. We desire to remind them that we should have more of the religion of Jesus Christ, our Savior, in our every-day business, whatever it may be, that our religion should be practical and useful in all our dealings, and not something to be used merely on Sunday. We remind them also that all we have belongs to God and that we are simply his stewards in administering of the things in our possession. We are stewards of our time, our talents and our money. We should be doers of the Word and not hearers only. We recognize the fact that the tithe should be the minimum standard in our giving and recommend that an earnest effort be made to get tithing adopted more generally by our people. It is God's will, it is a great blessing to the individual tither and should solve the financial problem confronting us.

We would also call upon our brethren throughout the State to give more attention to the reading of God's holy Word, our State denominational paper, The Baptist Record, and other religious papers and tracts that we may know more about God and His holy work. We recommend that there be mission study groups or classes wherever it is possible to have them. We also recommend that there be in each church a missionary committee, and that much use be made of the monthly missionary meeting idea; that some question of vital interest and importance in connection with our mission work be studied and discussed once each month at the prayer meeting service or in the country churches or in other churches where there is no regular prayer meeting service; that a short time, twenty or thirty minutes, be taken for such discussion at the time of the regular appointment on Saturday or Sunday just preceding the regular preaching service.

We also recommend that our brethren recognize the fact that there should be more

business in our religion, that we should have some definite and systematic way of financing the Kingdom. We believe that there should be an annual every-member canvass in every church, and pledges secured from every member for offerings to God's cause. This offering should be brought into God's treasury weekly or as often as services are held.

We call upon our brethren to attend more regularly and in fact every time unless providentially hindered, all the services of their churches, the Sunday School, the prayer meeting, and the regular preaching service and to give themselves unreservedly to God's service.

We believe that there should be developed more of an associational spirit, and that much be made of our regular associational meetings, and the other work of the association. We recommend that all join heartily in the association-to-association campaigns now in progress, and that we arrange for some definite campaign in each association.

We desire to pledge our support to all the work of our Southern Baptist Convention, and recommend hearty co-operation in the campaign of our home and foreign mission boards, and that each one of us regard himself as a committee to see that the apportionment of our churches and association be raised before the close of the convention year.

We also pledge our support to every cause fostered by our State Convention, our denominational schools, our orphanage, our hospitals, the work of our Sunday School secretaries, and all other State mission work. We also desire to express our appreciation of the work of our Woman's Missionary Union and of our Layman's Executive Committee.

We have noted with much interest the action of our Convention Board in connection with our Home Mission Board, in putting in the field two new enlistment secretaries, Brother Zeno Wall in South Mississippi, and Brother J. P. Harrington, in North Mississippi. These with Brother Cooper already at work in the Delta, make an aggressive force and we pledge to them and to the new secretary of our Convention Board, Dr. J. B. Lawrence, our earnest and hearty support. Let us work with them and through them for the enlistment and development of all the churches in our State.

We believe that some very effective work should be done by having at this convention a large number of laymen to volunteer for services wherever they may be needed, and that they give their names to the chairman of the executive committee of the Layman's movement, so that they may be used when needed by the corresponding secretary of our Convention Board, by the enlistment secretaries or by the members of the Laymen's Executive Committee.

We submit that after a convention of so

much power and influence we should consider the advisability of holding a similar convention next year; we, therefore, recommend that this matter be referred to the executive committee and corresponding secretary of our Convention Board, the vice-presidents of our Home and Foreign Mission Boards and the Layman's Executive Committee for their attention, asking that they give it due consideration and act as they deem best.

In conclusion, we again thank God for the blessings of the convention and urge upon all deeper consecration and more earnest and efficient service in His Kingdom.

We beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

W. I. THAMES,
J. B. LAWRENCE,
T. L. HOLCOMB,
J. L. JOHNSON, JR.
J. E. BYRD.

THE COUNTRY CHURCH—A PROTEST AND A PLEA.

Arch C. Cree, Enlistment Secretary.

A great deal is being written these days on "The Country Church." Many wise things have been indited and some that sadly miss the mark. One of the latter is that the country church is often referred to as being decadent and obsolete, dying and useless. And much of this literature makes the impression that such decadence prevails everywhere.

Statistics are added to statistics, conditions are marshalled with conditions and conclusions are jumped at which, to the satisfaction of those who add and marshal and jump, are supposed to form the winding sheet of the country church against the day of its burial. They tell of the death and burial of certain church organizations here and there and invite us to believe that all country churches are in the same sad case. This may be true of some sections, but it is not true of the country churches among the Southern Baptists.

We do not deny the statistics and facts recited but we do take issue with the generalizations deduced. It is right and inevitable that some church organizations should and have disbanded, and progress seems to demand that others yet disband, but that does not argue that all country churches nor that the country church as an institution is in any immediate danger of the same sad fate. We must admit that all too often the country church is backward and inefficient but we are sure it is far from being the decadent and almost useless institution its critics would have us believe it to be. And he who declares or implies that it is either betrays his own ignorance of the actual status and power of the country church, at least in the South and among Southern Baptists. It must be remembered in this connection that there are other standards than the standard of dollars or the standard of numbers or even the standard of modern methods.

Attend the monthly church conference in the country and mark the devoted deliberation of the things of the kingdom, a type of deliberation rarely found in town or city church. Mingle with the worshippers who mingle for the annual protracted meeting, and join their heartfelt, though simple, worship. As he leaves the old homestead trace the steps of the young convert, who received his first spiritual impulse in the little country church. Go with him to the town or the city church. There behold the ripening harvest of the seed sown in the little country meeting house and then tell me does not the country church serve a great purpose and fill no small place in the kingdom? At the Baptist World's Alliance, where thousands of representative Baptists from many nations were assembled, Dr. J. B. Gambrell called on all who were reared in the country to stand, and four out of every five stood. The leaders of today were the country boys of yesterday, and another generation is fast pressing on their heels.

The town and city churches owe the country church a debt that they have not begun to pay. A debt they will never pay unless they turn back with helpful hands to the country church and aid it in solving the problems of changed conditions. Problems which, while they do not threaten its existence as some extremists would have us believe, do hamper its progress and limit its power and thereby do threaten to reduce its contribution to the Christian forces of the land.

The fact is that the average country church is merely in a state of arrested development. With some exceptions, both as to the past usefulness and present backwardness of some churches, the average country church is rendering as good a service as the average country church of other days rendered. It simply has not kept step with the advances made in other fields of human activity and experience. It is in a state of arrested development.

Where the average farmer has gone forward from ten to fifteen bushels of corn per acre to fifty and sixty and in exceptional cases to a hundred or two bushels per acre; where the average farmer has advanced from one-fourth and one-half bale of cotton per acre to one and two bales per acre; the average country church has stood still in the main with the exception of some minor internal improvements. But the splendid progress of the country fields can be more than equalled by the country church when it shall be thoroughly aroused to the possibilities of its latent powers and unused privileges.

The reason the farmer has gone forward in the production of his farm is because he has been open to suggestion from without and has learned the universal principle of human progress namely, the principle of co-operation. The reason the country church has stood still is because it has not looked beyond itself. Satisfied with itself and within itself, it has not learned the principle of co-operation.

The experience of the field workers of the department of enlistment is that their first

problem is to get a church to look beyond itself and to realize that only by better internal co-operation between pastor and people and better external co-operation with other churches, recognized denominational organizations and the community at large can it improve its own condition and have a larger part in the affairs of the kingdom! And along with the principle of co-operation there must go the further fact that only by a full, fraternal and equitable recognition of each one co-operating can there be real co-operation, whether the co-operation be between church and pastor or between church and church.

What are some of the hindrances to progress in the average country church? The answer is—once-a-month services; absentee pastors; failure to co-operate in forming compact fields; failure to co-operate in providing adequate pastoral support; restless, hampered, discouraged pastors; failure to feel the need of or provide proper equipment for Sunday School and church work; lack of vision beyond the local field and consequent lack of the sense of obligation to the kingdom; satisfaction with a mere segment of Christian experience and purpose and a consequent failure to even attempt to serve the whole community in which it is located or to have a part in winning the great world beyond.

There was a day when there were fewer preachers, when churches were far apart, when the country was thinly settled and the once-a-month service was the very best the church could do. But that day has for the most part passed, yes, even in the mission fields of the great Southwest it is fast passing. The majority of once-a-month churches are so situated today that by co-operation with sister churches they can at least locate a pastor between them and many of them, by co-operation within themselves and by the systematic re-organization of their forces and finances, can go forward to half time and even to full time, as many have done in recent months under the leadership of wide-awake pastors and our enlistment field workers.

So far it has been our experience in this development work that financial advances are the easiest advances made. In many a country church the majority of the members have had no definite opportunity to contribute to the support of the church, or, if so, the opportunity has been extended in a haphazard way. Or again the opportunity has been confined to one hard annual pull and many have given what seemed to be their duty at the time, but which was little compared with what they could and would have done had they been given frequent systematic opportunities of contributing. By the every-member canvass, by the every-preaching Sunday offering, by follow-up committees to look after absentees and delinquents, by teaching tithing as a minimum basis of giving and showing men how to do it, many churches have recently been led forward to adequate pastoral support and increased pastoral service.

The forming of compact fields and the increase of pastoral support to a point equal

to the living of the average farmer in the average country church naturally and inevitably makes for a more efficient country ministry. When a minister has four churches scattered to the four points of the compass; when his living is precarious and poor at best, when he and his family have to endure hardships and suffer sacrifices that are not only not shared by the people to whom he ministers, but are out of all proportion to their manifest means, how can we expect the minister to be an efficient, helpful, progressive leader of the country church? With so large a part of his time spent in traveling from church to church; with another large part of his time spent often in sheer self-defense to supplement his miserably small salary; with most of the ambition sapped out of him by the outstanding listlessness and even hostility to progress of a self-centered and self-satisfied church that has no vision, what chance has he to grow, to improve himself or his people, to shepherd the poor scattered sheep?

But, on the other hand, let the churches unite in natural and compact fields and the time formerly spent in traveling from church to church will be spent in pastoral work. Let the churches arouse themselves to provide better pastoral support, which can be and has been easily done with systematic work, and the time spent in supplementing the paltry pittance of the meagre salary of former days will be spent in study, meditation, prayer and service for the edification of the saints and the salvation of the lost. Let the monthly and less frequent contact with the people give place to a more frequent and even daily contact between the same minister and the same people and led by the light of larger visions and borne upward by the growing ambition of increasing service a blessedly different minister and an equally blessedly different people will be the happy result.

Do this and the necessity for the annual call will disappear. Do this and the short unsatisfactory pastorate will be the exception instead of the rule. Do this and the discouraged, hampered minister will become the brave, intelligent, inspiring leader God intended that he should be when He called him to the ministry of the Word. Do this and the self-centered people, who in former days withheld their hands from the larger tasks of the kingdom will be aroused to a sense of their obligation and a vision of their opportunities to serve Jesus Christ that will be limited only by the world He died to save.

Home Mission Rooms, Atlanta, Ga.

The association-to-association campaign is now in full swing. We turn this week from South Mississippi to North Mississippi. The meetings have been excellent and the work done is of that fundamental character which will tell in the future. Brother pastor, you are missing something if you fail to attend the meeting in your association.

Mississippi Woman's Missionary Union Page

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Direct all communications for this department to Mrs. T. J. Bailey.
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MISS MARION BARKSTON, Y. W. A. Leader. Winona
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All Societies of Mississippi should send quarterly reports to Miss Margaret Lackey. All money should be sent to J. Benj. Lawrence, Jackson.

"Whatsoever thy hand findeth to do, do it with thy might."
Eccl. 9:10.

"AMID THE DIN OF THE CITY."

(Third article from the Training School.)

Pansy Collins has attended the Woman's Missionary Union Training School for two years as a scholarship girl. Not long after receiving her diploma she was as pastor's assistant in one of our larger Southern cities. While engaged as a personal worker in the Gipsy Smith meeting, she was recognized one day by a woman in the audience who chanced to be an old college mate, Sarah L. Price. Sarah could not reach her through the crowd nor in any way attract attention, but followed and overtook her as she was hastening into an apartment store.

How delighted they were to see each other after a long separation! "Do not let me interfere with your shopping. Just go right ahead," Sarah said; for her friend seemed most intent on some important errand.

"I did not come to shop," Pansy explained. "I came to invite some girls that work here to join our business girls' auxiliary. They cannot attend the regular meeting on Thursday and we are to have one especially for them on Sunday afternoon. Ours is a downtown church and we have thus an excellent opportunity for reaching and developing the business girls."

"So it is amid the din of the city that you are laboring," Sarah said. "Tell me all about it. How did you happen to come here?"

"It was mainly through the influence of Mrs. McKim, principal of our Training School in Louisville."

"Did your course there really fit you for better service?"

"Yes, indeed, I think it did."

"In what respect?"

"Perhaps I can best explain," replied Pansy, "by giving a bit of my experience as pastor's assistant in the First church here."

"My initial duty was to make a thorough canvass of the district in which the church is located. In this house-to-house visiting my previous training proved helpful, both in obtaining and tabulating desired information. I made during the first month of my 600 calls, finding 170 Baptist families who held

their membership elsewhere—in the old 'home church,' perhaps, or as one dear old lady expressed it, 'down home where I have my graves and other interests.' We have since been making every possible effort to interest them again in the work of the church, and in some instances have been rather successful.

"In assuming the responsibility of teaching a Sunday School class composed of college and high school girls, I felt very grateful for my course at the seminary in Old and New Testament as well as the work we did in Sunday School pedagogy, Biblical introduction, church history, and comparative religion and missions. My knowledge of these subjects also forms the basis for a B. Y. P. U. talk now and then."

"In organizing and leading Sunbeam bands, Royal Ambassador chapters, Y. W. A's, and Jr. Y. W. A's, I find that our auxiliary work and W. M. U. lectures at the Training School were well worth our while; for some of the ideas thus acquired I am now propagating with success. The speeches we make or tried to make, the stories we told, and the programs we prepared there are serving me admirably in my present position."

"My music, part of which I learned at the Training School, has relieved the situation on several occasions. I use it frequently. In fact it seems a necessary feature in every department of the work."

"Oh, yes! and let me tell you how useful has been some of the instruction I received in the Personal Workers' Class. One dark, rainy day about two weeks ago, a woman whom I had visited in my canvass of the neighborhood, phoned me to come to see her at once, she was in trouble. Although she had moved to another part of the city, as soon as I could leave the office I caught a car and went out to the number she gave, walking part of the distance down an unpaved street through sticky red mud. When at last I arrived she poured into my sympathetic ears a most distressing tale of woe. Her husband had deserted her and the two children; she was out of work; they had no food, or warm clothing; the rent was due; they must move in three days and she had nowhere to go. So very pitiable seemed her condition that

should probably have given her every cent of money I had including carfare, had I not previously learned that 'investigation' is always essential before giving material assistance, else there is danger of harming instead of helping those whom we would befriend. So, having studied the question of how best to deal with such cases, I reported it immediately to the Associated Charities. 'Oh, yes,' the secretary said, after looking up the woman's record, 'she is one of our chronic cases. She may have been trying to work you and your church for money through the fact that she is nominally a Baptist.' After further investigation, proper assistance was given and a position secured for her. She was soon at work making an honest living, happily escaped the peril of pauperization.

"You would hardly believe it, but I have even found a need for the games we learned in gymnasium and used with the children at the settlement. On one of my visits to the house of refuge, I taught them to the inmates there. The diversion seemed to give genuine pleasure to those poor delinquent girls into whose young lives there has come no little joy or sunshine."

"Since you have explained," Sarah said, "I believe your Training School course was worth while. I regret not having taken it myself, especially since I married a preacher and am supposed to be a kind of leader in religious affairs. Hereafter I shall advise Baptist girls to attend the Training School if possible."

Then the two friends bade each other adieu and resumed their special lines of activity in the Master's service.

ADDIE ESTELLE COX.
Birmingham, Ala.

MIGHT NOT BE ALIVE.

McMinnville, Tenn.—Mrs. Ocle, of this place, writes: "I don't believe I would be living today if it hadn't been for Cardui. I lay in bed for 27 days, and the doctor came every day, but he did me no good. Finally, he advised an operation, but I would not consent, and instead took Cardui. Now I am going about the house, doing my work, and even do my washing. Cardui worked wonders in my case. I am a better health than for five years." Cardui is a strengthening tonic for women. It relieves pain, tones up the nerves, builds strength. Try it at your druggist's.

FROM DURANT.

Last Sunday night was the last service of a series of six weeks' meeting in the Durant Baptist church. Our pastor, Rev. J. W. Hickerson, did most of the preaching. Brother Hickerson preaches the Gospel with great power and the longer he preached the better he preacher. As one of our prominent

pastors from a neighboring town said, after hearing him one night, "That man preaches the plain Gospel so simple that every lost soul present must say 'I have had the opportunity to accept Jesus.'" This pastor only heard him once, but every sermon he preaches is just as good.

Dr. McComb was with us three days during the time, and preached twice a day and at the close of his stay took subscriptions for the endowment of Mississippi College. We were glad to have him with us and glad of the opportunity of helping the great cause he represents.

The third Sunday of the meeting our pastor's brother, Mr. E. T. Hickerson, from Wichata, Kas., came and was a great help in the singing, personal work, and conducting the afternoon services. He is not a preacher, but a child of God who lives close to his Father.

In many respects this was the greatest meeting ever held in Durant; thirty-eight were received by baptism and thirteen by letter. Those received by baptism were from eight and one-half years to sixty-five years of age; a good number of them were young men, and some fathers and mothers. Several made professions but have not yet decided what church they will join.

At the close of the meeting we organized a B. Y. P. U. with about thirty members to meet every Sunday evening and a young men and boys' prayer meeting to meet every Thursday evening.

More people in Durant Baptist church today are ready to take their Bibles and read and pray with lost people than ever before.

This meeting did not only reach the people of our church but other churches in the community, both white and black have felt the influence of this great meeting.

With a leader like Brother Hickerson we cannot help but grow in the work of our Master.

J. E. SWEANY.

A YANKEE VETERAN'S STORY

"My entire body," writes Thos. Larkin, Soldier's National Home, Maine, "was broken out with some peculiar skin disease and I thought sure I would never find a cure for it. But after making a few applications of Gray's Ointment I began to improve, and being encouraged continued its use until now I am entirely cured. Words are inadequate to express my gratitude." Gray's Ointment is older than the veteran who wrote this. For 93 years it has been a priceless boon to sufferers from skin troubles—blood sores, boils, ulcers, festering wounds, etc. 25c at drug stores. Write Dr. W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn., for a Free Sample postpaid.

FISH

Let us tell you how to catch them where you think there are none. We make the famous Double Muzzle Wire Fish Basket. Greatly improved this year. Write EUREKA FISH NET CO., Griffin, Ga.

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1000 Planters TESTIFY TO DOUBLED YIELD from "GENUINE" King direct from ORIGINATOR

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Medicine the whole world over—HOOD'S SARSAPARILLA. Druggists everywhere sell and feel safe in recommending it because it gives such general satisfaction. Purifies, builds up, creates appetite, overcomes that tired feeling. Get a bottle today.

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The American men and women must guard constantly against Kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out, they weaken from overwork, become sluggish; the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps of lead; your back hurts or the urine is cloudy, full of sediment or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salt is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys; to neutralize the acids in the urine so it no longer is a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive; cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

POTATO PLANTS

Genuine Nancy Hall potato plants, ready April 1st. Prices, 500 for \$1.35, postpaid; by express, 500 for \$1.00; 1000 at \$1.75; 5000 to 10,000 at \$1.60 per 1000; 15,000 to 20,000 at \$1.50 per 1000. Also White and Red Providence at the same price. Tomato Plants, ready April 1st. Varieties, Earliana, Truckers Favorite, Globe and Stone. Price, 100 for 50c; 500 for \$1.75, postpaid. By express, 500 for \$1.25; 1000 for \$2.00.

Egg Plants and Pepper Plants, leading varieties, price, 100 for 75c; 500 for \$2.50, postpaid. By express, 500 for \$2.00; 1000 for \$3.00. Spring grown Cabbage Plants ready April 1st.

PIEDMONT PLANT CO.
Albany, Ga. Greenville, S. C.

WILL TAKE NOTE FOR TUITION

That SPLENDID institution, Harris Business University, Jackson, Miss.—THE ONLY BUSINESS UNIVERSITY IN THE SOUTH—is going to give ten people a business course and let them pay tuition after securing positions. If you wish this assistance, apply at once, as the first to apply will get the assistance.

NEWS IN THE CIRCLE

MARTIN BALL

The Rust Memorial church, Nashville, Tenn., has called Rev. J. N. Poe to the pastorate. This will be a happy union.

Pastor R. L. Gillon, of Gulfport, is aiding Pastor H. M. Crain at Milan, Tenn., in a protracted meeting. The prospects are fine for a great meeting.

The Calvary church, Birmingham, Ala., has secured the services of Pastor P. C. Barkley, of Plains, Ga. He is said to be a fine preacher and a good pastor.

If any one is troubled with the Christian Science cult, send for a book recently published by Dr. M. P. Hunt, of Louisville, Ky. It seems to us that it puts this question forever at rest.

Missionary C. D. Daniel is doing a marvelous lot of work on the Western border. Recently he conducted a series of meetings in El Paso, Texas, and 25 Mexicans were received into the church.

It is stated that the Home Board evangelists will conduct an evangelistic campaign in Atlanta, Ga., in May. It seems to us it would be better to go to a more destitute field. But maybe we don't know.

State Mission Secretary Stalcup, of Oklahoma, is leading a campaign to relieve the school situation in his state. The school proposition has gone bad heretofore in Oklahoma, but the prospects are brightening now.

Pastor J. A. Lee has resigned the work in Meridian and is open for a new field. He is one of our safest and best pastors. We hope he will not be allowed to leave the State. Write him at once, if you need a pastor who can do the work.

The meeting at Blue Mountain, conducted by Rev. Jas. B. Leavell, of Oxford, is assuming large proportions. The entire community as well as the great school is being reached. Dr. Lowrey is rejoicing, as he always is in a good meeting.

The association-to-association campaign of the Sunflower Association will be held at Tutwiler, Monday, March 23. Some strong representatives of our various mission interests will be present. Every pastor and as many members as possibly can should attend.

Pastor M. E. Staley, who recently went from Fulton, Ky., to Madisonville, Ky., has just closed a gracious meeting in which there were 59 additions—42 by baptism. The pastor did all the preaching. The members looked after the singing, prayer meetings and finances.

Pastor J. J. Mayfield is succeeding nicely in the work at the South Side church, Meridian. The Sunday School annex, recently finished, adds much to the comfort and convenience of the building. The congregations fill the house and the Sunday School constantly growing.

Mr. Dan Crawford, who has been in Africa for 23 years as a missionary, interested the students in the seminary at Louisville last week. He told them of reaching "the spot in the exact center of the dark continent," which was Livingston's objective point, but which he never reached.

Dr. J. B. Gambrell, in a front page article in the Baptist Standard, gives an exhaustive article on "The Measure of the Christian's Obligation in Giving." All should give—everyone. All should give regularly—weekly. All should give as they are prospered. This is certain from New Testament teachings.

Satisfaction

is contentment in the possession of an object. There are many things to consider in making a MONUMENT with which you will be contented always. Our knowledge of MEMORIAL WORK is a guarantee of your satisfaction. Write for designs and prices.

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Freckle-Face

Now is the Time to Get Rid of These Ugly Spots.

Do you know how easy it is to remove those ugly spots so that no one will call you freckle-face? Simply get an ounce of othine, double strength, from your druggist, and a few applications should show you how easy it is to rid yourself of freckles and get a beautiful complexion. The sun and winds of February and March have a strong tendency to bring out freckles, and as a result more othine is sold in these months. Be sure to ask for the double strength othine, as this is sold under guarantee of money back if it fails to remove the freckles.

A New Easter Service

The Dawn of Victory

Edited by C. HAROLD LOWDEN

This Service is bright and singable, yet having a dignity especially pleasing for an Easter Service.

\$4.00 per hundred
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Free sample copies of Easter Services of all publishers will be sent on request. Enclose 5 cents to pay postage.

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TAKES OFF DANDEUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf. There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

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The Quickest, Simplest Cough Remedy

Easily and Cheaply Made at Home. Saves You \$2.

This plan makes a pint of cough syrup—enough to last a family a long time. You couldn't buy as much or as good cough syrup for \$2.50.

Simple as it is, it gives almost instant relief and usually conquers an ordinary cough in 24 hours. This is partly due to the fact that it is slightly laxative, stimulates the appetite and has an excellent tonic effect. It is pleasant to take—children like it. An excellent remedy, too, for whooping cough, spasmodic cough and bronchial asthma.

Mix one pint of granulated sugar with 1/2 pint of warm water, and stir for 2 minutes. Put 2 1/2 ounces of Pinex (fifty cents worth) in a pint bottle, and add the Sugar Syrup. It keeps perfectly. Take a teaspoonful every one, two or three hours.

Pinex is one of the oldest and best known remedies for the throat membranes. Pinex is a most valuable concentrated compound of Norway white pine extract, and is rich in guaiacol and other natural healing elements. Other preparations will not work in this combination.

The prompt results from this mixture have endeared it to thousands of housewives in the United States and Canada, which explains why the plan has been limited often, but never successfully. A guarantee of absolute satisfaction, or money promptly refunded, goes with this preparation. Your druggist has Pinex, or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.

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Save your surplus fruit and vegetables. Thousands in use. Special prices for early orders. Shipping points in all States. Address: HOME OFFICE, FARM CANNING MACHINE CO., Meridian, Miss.

IF YOUR CHILD IS CROSS, FEVERISH CONSTIPATED

Look Mother! Tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children don't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

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"THE GARDEN OF FRIENDSHIP."

(These lines are dedicated to Mrs. C. R. Henderson.)

I looked into my garden,
Where the fairest flowers grew,
The lily, violet and rose,
That absorbed the morning dew.
I knew there should be daisies rare,
And a jessamine pure and white,
I searched in shady places
For the heart's true and bright.

Slowly I went, with careful step,
My treasures so loved to find,
Each one I said will surely bring,
Some beautiful friend to mind.
I've traveled far on life's highway,
My feet have with thorns been torn,
But today I'll not sigh or weep,
For the sorrows that I've borne.

I will gather all my jewels,
Bind them in a wreath so fair,
That my soul will thrill with rapture
When I know they all are there.
I'm sure they have not forgotten,
The pleasures that we have known,
The petals fair will open wide,
And will show where love was sown.

But my heart was wrung with anguish,
For my darlings all were gone.
The north wind took my lily sweet,
One sad day just at the dawn.
My pretty violets and daisies,
That I planted right down here,
Where the jessamine could whisper,
You are lovely and so dear.

In deep sadness I was weeping,
But I said there still is left,
My rose, my fair queen of beauty,
So I'm not of all bereft.
I ran with eager, yearning heart,
To gather it in my arms,
But the sickle had been before me,
And clip it, with all its charms.

My head was bowed in sore distress,
In silence I turned around,
To close the gate of my garden,
That erstwhile was holy ground.
I met an angel and he said,
"Dear child, I have all your flowers,
My Master had a need for them,
To bloom in heaven's bowers."
—MRS. E. C. BOLLS.

STOPS TOBACCO HABIT

Elders' Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.

The first publication of the Scriptures for American Indians was in the Delaware language. Since then the American Bible Society has published for the Indian tribes Scriptures in eleven other languages. The whole Bible is published in the Dakota language.

For Weakness and Loss of Appetite

The Old Standard general strengthening tonic GROVE'S TASTELESS CHILL TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c

Some of the Christians who were entertained so courteously at the private reception tendered them by Yuan Shi Kai were men who in 1910 were hunted throughout Peking by the Boxers, with a price on their heads for being Christians.

WINTERSMITHS CHILL TONIC
FOR **MALARIA** and as a general **TONIC**
50¢ If not sold by your druggist, will be sent by Parcels Post on receipt of price. **Arthur Peter & Co., Louisville, Ky.** OLDEST BEST

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Bad Colds are caused by germs. For Quick relief take The Giant Grip Germ Killer
Johnson's Tonic
25c and 50c, and Tablets 25c

DEATHS

A TRIBUTE.

(A tribute of love by Mrs. Annie Burress Clayton to her baby sister, Mrs. Etta Burress Box.)

"Leaves have their time to fall,
And flowers to fade at the north
wind's breath,
And stars to set, but all
Thou hast all seasons for thine own,
O Death!"

As the beautiful gates were flung ajar on the eve of the seventeenth and 'twas heralded over the courts of heaven that the pure white spirit of our darling Etta was admitted, the very angels' harps were attuned in one grand refrain as they echoed around the throne, "Rejoice for the Lord brings home His own." Her beautiful life itself is more effective than sermon or tribute that could be spoken or written. As a sweet child sister, she was one to be loved, as a lovable maker of earth's sunshine. The wildwood blossoms, where we roamed in our childhood, seemed typical of her beautiful life. The little blue daisies that seemed sprinkled from God's own hand, that she and I have woven into daisy chains, were no purer than she. The birds whose carols were of joy and freedom were emblematic of her sweet life. When womanhood burst upon her, she was still that lovable innocent grown child, with all the noblest, strongest attributes that go to make up a genuine woman. As a Christian she wrought marvelously with discerning mind, saw opportunities and with ready hand and heart provoked results.

She fully appreciated and always appropriated that statement, "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." Her entire confidence increased her effectiveness as a Christian. Her Bible was her guiding star. It proved "a lamp unto her feet, and a light unto her path." To know her was an inspiration to any one to be and to do the just and noble thing.

"She bears one name the noblest
That earth to us can lend,
To all the hearts her work hath blest
A sure and steadfast friend."

God's time for her to approach His kingdom began several months ago. She failed rapidly in health. With every application of scientific knowledge it became evident that her mission had been attained and skillful physicians were baffled and acknowledged God's will, not their skill, must be done.

Through all these months of intense anguish, there prevailed a supreme resignation to His will. Never once did her great faith waver. She lived by faith, aye, died by faith. "Lord, lift my feet to higher ground" was her favorite song. Today she revels in the highlands over there. She is at rest. "She hath done what she could."

"Well done, good and faithful

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child, enter thou into the kingdom of my joys." Sister "Ran," who loves you as much as God allows. Harlington, Texas.

WILL THERE BE ANY CROWN?

Will there be any crown in the bright land above
That is kept for adorning my brow?
Will I find precious proof in that home, of the love
That has watched over me until now?

If there be any crown there for me
Jesus knows,
And I trust all to Him here and there;
If He died to redeem me from sin and from woe
I can safely trust all to his care.

If a bright crown in glory is waiting for me
'Twas not fashioned by my feeble hand,
But the work of the Lord of all worlds it will be,
And will show forth the work of His hands.

If there be any stars in that crown they are His,
For He made them and gave them to me;
All their light and their beauty and glory are His
While eternity's ages shall be.
—ELDER ODD.

Ball-cup Nipple FREE

Mother, send us this advertisement and your address on a postcard, with druggist's name, and we will mail you a Ball-cup Nipple to try. Fits any small-neck bottle. Only nipple with open foodcup and protected orifice at bottom—will not collapse, feeds regularly. Outlasts ordinary nipples. Only one to a family. Hygienic Nursing Bottle Co., 1394 Main St., Buffalo, N. Y.



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As surely as medicine proves useless, our natural methods and Sanitarium appliances will restore your health and put you on your feet. Liberal guarantee of satisfaction. Low charges. Write at once for names of physicians, ministers, lawyers, merchants, bankers, farmers, teachers, former patients and others who endorse our treatment.

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Asheville, North Carolina

SUNDAY SCHOOL LITERATURE

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The Convention Teacher ... 13	Beginners Department, two
Bible Class Quarterly ... 2	grades, 1st and 2nd year—
Advanced Quarterly ... 2	Teacher's Book, either grade. \$0 25
Intermediate Quarterly ... 2	Pupil's Paper, either grade. 7 1/2
Junior Quarterly ... 2	Pictures (for the Teacher) ... 65
Home Department Magazine (quarterly) ... 5	Primary Department, three
Children's Quarterly ... 3	grades, 1st, 2nd and 3rd
Lesson Leaf ... 1	year—
Primary Leaf ... 1	Teacher's Book, either grade. 25
Child's Gem ... 6	Pupil's Paper, either grade. 7 1/2
Kind Words (weekly) ... 13	First Year Pictures (for the teacher) ... 65
Youth's Kind Words (semi-monthly) ... 6	Second Year Pictures (per year by set) ... 1 50
Baptist Boys and Girls (large 4-page weekly) ... 8	Third Year Pictures (per year by set) ... 1 25
Bible Lesson Pictures ... 75	Junior Department, four grades
Picture Lesson Cards ... 2 1/2	1st, 2nd, 3rd and 4th year (ready October 1, 1912).
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B. Y. P. U. Quarterly, per gr. ... 6	GRADED SUPPLEMENTAL LESSONS
Junior B. Y. P. U. Quarterly, per gr. ... 5	(Twelve Grades—in Nine Pamphlets)
Topic Cards, for six months, per dozen ... 15	Beginners (3-5 years, one pamphlet) each ... 5
How to Organize, per dozen ... 10	Primary (6-8 years, one pamphlet) each ... 5
Pledge, Invitation or Bible Reader Record Cards, per 100 ... 0	Junior (9-12 years, four pamphlets) each ... 5
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J. M. FROST, Corresponding Secretary

NASHVILLE, TENN.

BEST FARMERS WILL WIN

\$2,500 IN CASH FOR YIELD

TWO GOOD PRIZES OFFERED IN EACH STATE FOR THE BEST COTTON YIELD AND THE BEST CORN YIELD—OPEN TO FIVE STATES.

To stimulate the interest in larger and better crops of cotton and corn in this section, the Meridian Fertilizer Factory, one of the best known and largest concerns in the Middle South, will offer this year, in each of five states, prizes of \$150 and \$100 for the most productive acre of cotton and prize of \$150 and \$100 for the most productive two acres of corn in the crop of 1914.

These prizes are open to all who will comply with the conditions laid down in a booklet sent on request. That proper control over the contests may be had, all who enter enroll in the Two Bale per Acre Cotton Club or the Two Hundred Bushel Corn Club. No admission fee is charged.

THIS HELPFUL BOOK FREE

As a help to contestants the Company will send each member, free of charge, a book on the cultivation of corn and cotton. This book tells of the successful experiences of farmers who have won prizes heretofore and contains expert advice and suggestions from the Agricultural Department and experimental stations.

Not only are you sure of a better crop from following the plans outlined, which itself pays for all you may do, but you have an excellent chance to win a substantial prize for yourself.

Write for full particulars regarding the contest to the

MERIDIAN FERTILIZER FACTORY

MERIDIAN, MISS. HATTIESBURG, MISS. AND SHREVEPORT, LA.

DELTA MISSIONS.

Some marked changes and some distinct additions to our great Delta have taken place recently. Brother Ball has justly made his parishoners believe that he and Dr. Gambrell are the best preachers in the country. Every department of the church work has grown in leaps and bounds since he went there a few months ago. Things are being transformed in the great town of Clarksdale, and what will they be in a year's time with Brother Ball in the pulpit of the Baptist church at that place? His visions are kingdom visions. Then just a Sabbath day's journey away is the town of Marks, and Brother Boone, formerly of Gloster, is the devoted and consecrated pastor. His is a constructive work and we predict that before many moons, there will be a splendid brick structure adorning the beautiful plains of the town of Marks for the people to worship God in to their delight and edification. Then hard by is the town of Belen and the Baptists of that town will enjoy and share in the splendid leadership of the same pastor with Marks. This is truly a great field, and fortunate is any preacher to be the pastor and preacher of them. We predict a brilliant future for them.

Then at Hollandale is the invincible Rogers—Patrick Rogers. He is the incarnate Encyclopedia, energy and consecration, and he, too, is another valuable addition to our Delta. The good people of Hollandale who had been spoiled by the unexcelled preaching of H. L. Martin, of Indianola, and the pastoral heart of Brother Mitchell, have called him for three-fourths of his time, and the appreciative people of Benoit have the other Sunday. This field is to be congratulated upon securing such a man to lead them in the exploits of the kingdom.

Brother S. W. Sproles has moved only a little nearer the enlistment missionary and is located at Drew and Diggins, near by, and the plucky and wide awake people of Boyle. So he has a field of unspeakable opportunity and we will bear from him soon.

We have also suffered the loss of two splendid men—McKee, who went to Liberty, and he is in great demand, and serves his people well. Then recently Shaw and Lyon lost Brother Vick, the Chesterfield, and his place will be hard to fill. The Baptist church house at Rome is now being completed under the pastoral leadership of Brother Ferguson, the good and pure, and our fifth Sunday meeting will convene with him and his people in their new church house. The rainbow of hope and promise hangs distinctly over the Delta and the Kingdom is coming.

In Jesus,
W. R. COOPER.

TELL IT TO OTHERS.

You folks who know by actual experience the wonderful dispatch with which Tetterine cures Eczema, Tetters, Ringworm, Salt Rheum, Itch, Itching Piles, etc., tell others.

Get one friend to try this soothing, healing antiseptic ointment and win his everlasting gratitude. 50 cents at drugstores or by mail from Shuptrine Co., Savannah, Ga.

In Royal Service

— or —
Missionary Work of Southern Baptist Women
By Miss Fannie E. S. Heck



Who could be expected to write more authoritatively about the missionary work of Southern Baptist women than Miss Fannie E. S. Heck, so long president of the Woman's Missionary Union? With a keen insight into the background of woman's work, with an absorbing devotion to the cause, she has written in an easy, flowing style "In Royal Service." It is a book of great power. It tells all about the environment, the development and the organization of Southern Baptist women's work. It is really a superb production. It will certainly generate enthusiasm for it tells finely a story of which every Southern Baptist woman should be proud. It goes without saying that in this Jubilate year, this will be the leading text-book used by the women.

Price—paper, 35 cents; postage, 8 cents.
Price—cloth, 50 cents; postage, 10 cents.

Ann of Ava

By Ethel Daniels Hubbard

The thrilling story of Ann Haseltine Judson in her New England girlhood and adventurous pioneer life in Burma is inspiring material for the older intermediate boys and girls.

This book is timely in view of the Judson Centennial, which commemorates sending out the first American foreign missionaries, Adoniram Judson and his bride.

Price—paper, 35 cents; postage, 8 cents.

Orders filled promptly by—

The Baptist Record

Jackson, Miss.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free of trial, with references from your own locality, if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 232, South Bend, Ind.

PILES and Fistulas. A guaranteed cure. 25 days treatment only \$1.50. Winchester Medicine Company, Inc. Winchester, Tenn.

GRANDMA USED SAGE TEA TO DARKEN HAIR

She made up a mixture of Sage Tea and Sulphur to bring back color, gloss, thickness.

Common garden sage brewed into a heavy tea with sulphur and alcohol added, will turn gray, streaked and faded hair beautifully dark and luxuriant, remove every bit of dandruff, stop scalp itching and falling hair. Just a few applications will prove a revelation if your hair is fading, gray or dry, scraggly and thin. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get the ready-to-use tonic at drug stores, known as "Wyeth's Sage and Sulphur Hair Remedy," thus avoiding a lot of muss.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.

Southern Baptist Convention Nashville, Tennessee, May 13-15, 1914

VIA



Special party will leave Jackson probably May 11th, arriving Nashville next day. Stop over at Chattanooga on return. Rates be announced later. Write to the undersigned for full information.

S. A. STONE, Ticket Agent,
Jackson, Miss.

DR. T. J. BAILEY,
Jackson, Miss.

RHEUMATISM

Send us your name and we will send our guaranteed cure, Nulife. If we cure send us \$2.00, otherwise you owe us nothing. We trust you. The Nulife Co., Meridian, Miss.

AN ONLY DAUGHTER RELIEVED OF CONSUMPTION.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of calcutta he accidentally made a preparation which cured his only child of consumption. His child is now in this country and is enjoying the best of health. He has proved to the world that consumption can be positively and permanently cured. The doctors now give his recipe free, only asking two-cent stamps to pay expenses. This herb also cures night sweats, Nausea at the stomach and will break up a fresh cold in twenty-four hours. Address CRADDOCK & CO., Philadelphia, Pa., naming this paper.

DEATHS.

MRS. MATTIE J. NELSON.

Wife and I are just back from Lipscomb where I was called by phone at 9 o'clock this morning to conduct the funeral service of the above well known and much loved servant of God at 3 o'clock this afternoon. Her childhood home was Oxford, Miss. She spent several years as city missionary in New Orleans, several years as organizer of women's mission societies in Mississippi, and several years in a like work in Texas. On Sunday night, the 22nd, when the thermometer was hovering around zero, the house caught fire. (She was living with her niece, Mrs. R. G. Pearson, the widow of a highly esteemed Presbyterian preacher.) She was waked and gotten out on the porch, but went back for something and perished in the flames. Her charred remains will be carried back to Oxford for burial. All Mississippians will be shocked at her tragic death, but our God can take His redeemed ones home on chariots of fire as well as on angels' wings. Surely a great woman has gone home to glory.

R. A. COOPER.

Canadian, Texas.

BACK TO HEALTH BY NATURE'S ROUTE

This is the title of an attractive little booklet issued by the Shivar Mineral Spring. It makes this remarkable offer to those who have lost their health from any cause. Mr. Shivar, the proprietor of the Spring, offers to show you enough water for three weeks' treatment (two five-gallon demijohns) with his guarantee that if you are not benefited he will refund the price. The booklet contains the strongest letters of testimonials from men eminent in the professions of medicine, law and theology, from bankers, merchants,

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FOR BACKACHE-RHEUMATISM
FOR KIDNEYS AND BLADDER
RICH IN CURATIVE QUALITIES—NO HABIT FORMING DRUGS

manufacturers and others, telling how this remarkable water has cured them of various diseases, including dyspepsia and indigestion, rheumatism, gall stones, kidney and liver diseases, uric acid poisoning and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it.

Shivar Spring,
Box 18D, Shelton, S. C.

Gentlemen: I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if the results are not satisfactory to me you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name

Address

Shipping Point

(Please write distinctly)

Note:—The Advertising Manager of The Baptist Record is personally acquainted with Mr. Shivar. You run no risk whatever in accepting his offer. I have personally witnessed the remarkable curative effects of this water in a very serious case.

WEST POINT ITEMS.

R. L. Motley, D. D.

Just now the Baptists of West Point are rejoicing over two things: First, on the 14th of April we are to begin a meeting of days with Brother T. T. Martin doing the preaching. We are expecting a feast of good things under his ministry, and

a gracious outpouring of divine blessings. In real earnestness we pray the prayers of the brethren generally.

Another matter of rejoicing is the certainty of having a new, suitable house of worship at no distant day. Plans for a building to cost \$35,000 have been decided upon, and, just as soon as the revival meeting closes, the old building will come down and work on the new one will begin. The building is to take the form of a maltese cross, with colonial columns and dome effect, and will be one of the most commodious and imposing houses of worship in the State. The auditorium will seat 650, with provisions for the accommodation of 400, or more, in the Sunday School quarters.

West Point, Miss.

DON'T WORRY—EAT

Memphis, Tenn.—Mrs. Emma D. Looney, of this place, says: "I suffered misery for nearly eight years, but since taking Cardui, I am much stronger, and I haven't missed a single meal. I hardly know how to express my gratitude." Don't worry about your symptoms—Cardui doesn't treat them. What you need is strength. Cardui helps you to get it. Take Cardui, because other tonics and medicines do not contain its peculiar and successful ingredients, imported especially for its manufacture. Half a century of success has stamped Cardui with the seal of public approval. During this time Cardui has benefited a million women. Why not you? Try it today.

Prepare for Teaching

Blue Mountain College has arranged to give unusual advantages during the last half of this session to those who wish to prepare to teach in the public schools.

The brilliant head of our Teachers' Training Department is spending this session in Columbia University, New York City, where he expects to take his M. A. degree in June.

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SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

THE LAWFUL USE OF THE
SABBATH

Lesson XI. March 15, 1914

Motto Text: "The Sabbath was made for man, and not man for the Sabbath."—Mark 2:27.

Lesson passage—Luke 13:10-17; 14:1-6.

Outline:

1. Jesus frees one eighteen years bound.

2. An afflicted man restored.

Introduction. Further instruction about Jesus' second coming, and the parable of the barren fig tree come between this lesson and the last. There is an intimation of change of place in the first verse of the lesson.

1. The Jewish teachers had surrounded the keeping of the Sabbath with countless rules and traditional observances. They had made the Sabbath no longer a day of rest and joy, but one of dread lest some law be broken. One could not, on that day, carry from one place to another a quantity of food greater in bulk than a dried fig; of water, as much as would make eye-salve; of ink, as much as would form two letters. It was equally improper to tie or loose elaborate knots, but one that might be undone with one hand might be untied. To kindle or extinguish a fire on the Sabbath was a great desecration of the day. The story is told by a visitor to Jerusalem a few years ago of three young girls who perished in a fire in the Jewish quarter during his visit, because those who could have saved them, dared not extinguish the fire for fear of ceremonial defilement. Jesus, though He upheld the spirit of Moses' law, was bound by no foolish regulations. On a previous occasion, He had been attacked by the Pharisees for a miracle of Sabbath healing. (Luke 6:6-11.) It was His custom on the Sabbath day to go to the synagogue for worship or teaching. (Matt. 12:9; Luke 4:16; John 6:59, and 18:20), and He is found there on the Sabbath of this lesson. He was teaching the people, when He observed a poor, afflicted woman, bound together from the effects of disease, probably palsy or rheumatism, unable to lift herself up. She did not appeal for help, perhaps did not consider it possible after these years, but the heart of compassion of Jesus was touched; He answered the prayer which so piteous a condition spoke, and told her that she was loosed from the disease that bound her. As He laid His hands upon her, she was made straight, and because her joyful heart must give thanks, and none but God could have given her such glorious deliverance,

she gave thanks and glory to God. One might expect to find all filled with a sense of divine presence and power after such a deed, but the ruler of the synagogue, a man holding in some ways the office of a pastor, was concerned only with the fact that the miracle was done on the Sabbath. Moved with indignation, but fearing to address Jesus, he speaks to the multitude, and tells them that they should come for healing on the six days ordained for work, and not profane the Sabbath as had just been done. The Lord Himself replies to this: "Ye hypocrites, you care sufficiently for your own property to loose your ox or ass and lead him to water on the Sabbath day. Yet to this suffering human creature, of your own race and bound by Satan 18 years, you deny release from her afflictions!" There was no answer to these words; His adversaries felt themselves worsted, put to shame, and the people, whose tendency had always been to follow Him, and whose interest grew by daily intercourse with Him, rejoiced for all the things that were done by Him—glorious, because they were clearly beyond the power of man, and because of the gracious effects upon those who were healed.

2. The second event of the lesson occurred later, but is given with this story of the woman because it also is a Sabbath miracle. Our Lord, who refused no opportunities for intercourse with Pharisee or Publican, went to the home of a Pharisee to take a meal. The food for these Sabbath feasts was all prepared the day before, but such entertainments were often luxurious and costly. A man who had the dropsy, a disease considered in those days incurable, was there, probably having come uninvited, to ask for healing. Jesus knows the attitude of His hosts toward the Sabbath, so He now meets the thoughts in their minds with the question, "Is it lawful to heal on the Sabbath, or not?" Is it lawful to free a man from the pangs of disease and restore him to the enjoyment of life? Is it lawful to extend the hand of mercy and employ upon the sufferer the healing power of God? There could be but one answer to this, which the Pharisees were unwilling to give, so they held their peace. Jesus healed the waiting sick one, relieved his distress of body, and let him go. He then asks the Pharisees about their treatment of their own property, whether they would not on the Sabbath day draw up from one of the pits or wells that were so common, an ox or an ass of theirs that had fallen in. He would conclude from this question that if he right for them to protect by necessary labor their own property from

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The Baptist Record, Jackson, Miss.

Baptist Record, Jackson, Miss.

hurt, it is still further right for him to exercise his powers for the benefit of others on the Sabbath. They could not answer, they had no argument to offer; their plan to entrap him was a failure, and they were falling into the trap.

Look in Mark 2:27 and Luke 6:5 and see how Jesus speaks of His relation to the Sabbath. Further than this, He taught by His words and example that it is a day of worship and communion with God. It is a day of rest from the occupations of the week, and of opportunity of service to others. Deeds of helpfulness and mercy are appropriate to God's day, as to all days.

Scripture references: Ex. 20:8-11; Is. 58:13-14; Nehemiah 8:10-12; Matt. 12:7-8; Ex. 34:21; Ex. 16:23; Deut. 5:13-15; Neh. 10:31.

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DEATHS.

MRS. C. R. HENDERSON.

Died February third, Mrs. Hattie Henderson, aged 73 years. I cannot refrain from laying immortelles upon the grave of this dear woman. We have been close friends 70 years; our fathers (D. L. Sexton and Levi Stephens) were the deacons of Antioch church, so in childhood we were much together, and in young womanhood were devoted friends. During the war I went with her across the federal lines where she was met by Dr. C. R. Henderson, of Yazoo county, and they were married by Dr. Walter Hilman. He was in many respects a remarkable character, so bright, so genial, so cheerful. It was like going out into the sunshine, after a period of clouds and gloom to be in her presence. Two summers ago she was at a sanitarium where one dear to me was in charge, and she told me it was wonderful how she drew people to her. Even when suffering her wit sparkled like new wine, and she never forgot to be kind and gentle to those in attendance upon her. What a blessing such a life is to the world!

She was stricken with paralysis about three years ago, and never walked alone afterward. A few months ago her only sister (Mrs. Theresa Alverson) passed over into the beautiful beyond, now they are reunited where there is no more pain or sorrow. God comfort the bereaved husband, the heart-broken daughter and the sorrowing son and grandson. Life has lost much of its sweetness for you, but memory gives you a precious heritage. When quite young she became a member of Antioch, and loved the dear old church so much that she would never ask for her letter, but throughout her life contributed to our finances and assisted with her prayers. She was beautiful in life, but when death came she stepped out without a pang or a regret into the great Hereafter. MRS. E. C. BOLLS. Cedars, Miss.

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